

THE **I**NSTITUTE FOR THE **H**ISTORY OF **P**SYCHIATRY

ANNUAL **R**EPORT TO THE **F**RIENDS

JULY 1, 2007 - JUNE 30, 2008



THE INSTITUTE FOR THE HISTORY OF PSYCHIATRY

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*Oskar Diethelm Library
Richardson History of Psychiatry Research Seminar
Cornell Studies in the History of Psychiatry
Eric T. Carlson Memorial Grand Rounds*

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Weill Cornell Medical College, Department of Psychiatry. October 2008.
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INSTITUTE FOR THE HISTORY OF PSYCHIATRY



AN INTRODUCTION

The Institute for the History of Psychiatry is an inter-disciplinary research unit in the Department of Psychiatry of the Joan and Sanford I. Weill Medical College of Cornell University and The New York Presbyterian Hospital. Its objective is to carry out, encourage, and advise scholarship in a broad range of historical topics that are relevant to the present day theory and practice of psychiatry. Its basic activities include the Richardson History of Psychiatry Research Seminar and the administering of the Oskar Diethelm Library.

The foundation of the Institute was laid in 1936, when Dr. Oskar Diethelm, Chairman of the Department of Psychiatry and Psychiatrist-in-Chief of the recently opened Payne Whitney Psychiatric Clinic, began assembling books and journals important to the history of psychiatry, convinced as he was of their value to clinicians. Stimulated by this growing resource, Dr. Eric T. Carlson formally launched the History of Psychiatry Section (as the Institute was originally known) in 1958, when he received a grant from the National Institute of Mental Health to pursue research into the history of American psychiatry. At the same time, Dr. Diethelm appointed him to a newly created position as Director of the Section.

Under the leadership of Dr. Carlson, the activities and collections of the History Section steadily expanded to serve a wide range of interests, from the educating of medical students and residents to the exchange of ideas among historically oriented scholars from many disciplines. In the early 1960s, Dr. Carlson instituted a biweekly research seminar, which in 1993 was renamed the Richardson Research Seminar in honor of the Richardsons' generous support.

When Dr. Diethelm retired in 1962, the Section's rare books library was named in his honor. The Oskar Diethelm Library now contains over 50,000 printed items, constituting the most comprehensive collection of its kind in the United States. Initially, the emphasis was on collecting British and American works from the 17th, 18th, and

19th centuries as well as Renaissance works in Latin. As the Library grew, however, it developed major collections dating from the 15th century in French, German and Italian, as well as acquired selected works in Arabic, Dutch, Hungarian, Portuguese, Russian, Spanish, and Swedish.

The Library now counts among its holdings nearly every edition of the monographs of such important figures as Emil Kraepelin, Sigmund Freud, Isaac Ray and Benjamin Rush. The Library holds significant collections in such areas as the history of hypnotism, psychoanalysis, the American mental hygiene movement, the temperance movement, as well as religious and medical debates on witchcraft, suicide, and sexual behaviors. There are also many early and rare first-person accounts of psychiatric illness, alcoholism, and drug abuse. The Library has the complete runs of several crucial and uncommon journals and an impressive collection of hospital and asylum reports of the 19th and early 20th centuries, amounting to more than 3,500 items.

Dr. Diethelm recognized the value of knowledge contained in early dissertations written for the medical degree in pre-Enlightenment Europe. He traveled throughout Europe to identify them in foreign repositories and collected what he could for the Library, eventually collating his work into his *Medical Dissertations of Psychiatric Interest before 1750* (Basel: Karger, 1971). The Library's collection of these theses now stands at nearly five hundred.

In 1976, the manuscript division of the Library was officially established, indicating its growing importance as a repository for the unpublished papers of many organizations and individuals vital to the history of psychiatry. The Library now houses over sixty manuscript collections. It is the official depository of such institutions as the Group for the Advancement of Psychiatry, the American Psychoanalytic Association, and the Cheiron Society. Its holdings of the papers of D.W. Winnicott and David Levy make it an important resource for the study of child psychiatry and psychoanalysis. Through the generosity of Dr. Bernard L. Diamond, primary sources have been amassed relating to cases vital to the history of forensic psychiatry, such as the M'Naughton trial and the Guiteau trial. There are notable holdings related to the American mental hygiene movement, biological

psychiatry, and such renowned figures as Clifford Beers, Sigmund Freud, Morton Prince, William James, G. Stanley Hall, Johann Spurzheim, Andrew and George Combe, Herbert Spencer, August Forel, Francis Galton, S. Weir Mitchell, and Harry Stack Sullivan.

From its earliest days, numerous scholars have worked in the Oskar Diethelm Library, publishing their discoveries as articles or books. From the Renaissance psychiatry that Dr. Diethelm pursued and the early American psychiatry that Dr. Carlson explored, the topics of inquiry have multiplied. The list has grown to include biographies of psychiatrists, psychologists, and pioneers in mental hygiene; accounts of the development of child psychiatry and the changing attitude toward children; books on psychoanalysis and its reception in various parts of the world; histories of psychiatry during specific periods, of particular mental hospitals that epitomized the development of the field, as well as sub-specialties such as the treatment of alcoholism or schizophrenia; studies in legal psychiatry; topics in British, German, and French psychiatry; histories and analyses of ideas and concepts in psychiatry, psychology, and psychoanalysis; works on the relationship between psychiatry, literature and religion; as well as investigations of multiple personality disorders and hypnosis. There are also two published volumes of symposia sponsored by the Institute.

Dr. Carlson organized the Friends of the Oskar Diethelm Library in 1964, thus widening the Library's circle of interested and active supporters. Those who could not participate directly, but who recognized the value of the Library's programs, began to give generously to benefit the collections and support the scholars who use them. The Friends' regular membership has grown steadily, while larger grants from far-seeing individuals and foundations have permitted the awarding of fellowships, the acquisition of special collections, and the consolidation of historical materials from the New York Hospital's Westchester Division into the Library.

After the death of Ted Carlson in 1992, Dr. George Makari assumed the Directorship of the Institute. During his tenure, Dr. Makari has undertaken a number of initiatives, including the launching of the Cornell Studies in the History of Psychiatry book series, the inauguration of the Carlson Grand Rounds in the History of Psychiatry, the creation of specialized research working groups,

and the modernization and professional cataloguing of the ODL's holdings. In 1994, the Institute for the History of Psychiatry responded to the prospective razing of the Payne Whitney Clinic by moving the Oskar Diethelm Library to temporary quarters at the New York Academy of Medicine. The Library returned to the campus of Weill Medical College and the New York Presbyterian Hospital in the spring of 1999 where it now occupies state-of-the-art facilities. In 2003, Nathan M. Kravis was appointed Associate Director of the Institute.

Robert Goldstein, M.D.



DIRECTOR'S REPORT

In 1958 Sputnik fell back to earth, the word “aerospace” was coined, Elvis Presley became a private in the U.S. Army, Khrushchev assumed power as Premier of the Soviet Union, and Castro’s rebel army began its attack on Havana. That year, Alaska achieved statehood (you betcha!), and both the John Birch Society and NASA were founded, Nabokov published *Lolita* in the United States, Joanne Woodward won the Academy Award for best actress for her role in the *Three Faces of Eve*, and Roche applied for a patent on Librium, the first benzodiazepam.

The Section on the History of Psychiatry at the Payne Whitney Clinic was founded alongside this swirl of events. Over the last fifty years, the mission of this small group of investigators and bibliographers was to support research into the nature of all things psychiatric, ranging from the witch hunts of 15th century Europe to the latest breakthroughs and fads. And despite its small size, this Section has had an outsized impact, helping to solidify a field of study. That work has been fostered in good part by the support of you, the Friends of the Institute and the Oskar Diethelm Library. Without our trusted supporters, this enterprise may have ended, leaving the history of psychiatry to doctors with scant training in history and historians with little comprehension of mental illness. It is our mission is to strengthen the interdisciplinary bridge explicit in our name, demanding the highest standards for our comprehension of history and psychiatry.

The 50th anniversary of the Institute was also a special year for me. A decade in the making, my book *Revolution in Mind: The Creation of Psychoanalysis* was published in the U.S, the United Kingdom, and Australia. Completing the work was enough satisfaction, but on my book tour, I was delighted to find audiences who hungered for a non-polemical history that helped them understand what had become, for some, part of their own life histories. I cherish the memories of heavily accented, elderly men and women, who approached me after a reading, at times with tears in their eyes. It was, one said, as if I had helped him understand

how his family came to be. In the United Kingdom, I was honored to present my work at the Wellcome Institute for the History of Medicine, the storied History and Philosophy of Sciences program at Cambridge University, and Freud's last home in Maresfield Gardens. And, of course, I had my share of excellent adventures with the media, where I learned scholars should tread with a combination of trembling and good humor.

In this Annual Report, there is much to report. After five years of archival work, we are delighted to be able to open the American Psychoanalytic Association's archives to scholars. I would like to thank the A. Ps. A. for entrusting us with its papers, and I would also like to express my gratitude to the American Psychoanalytic Fund, whose very substantial support allowed us to transform a wild mass of paper into a highly organized, easily searchable collection. The Carlson Lecture was given by one of the Institute's oldest and most valued friends, Sander L. Gilman. I owe much of my own professional development to Sander's recognition and support, going back to my days as a medical student. His prodigious scholarship is legendary, so there is no need to comment on that here, but I must point out that Sander's kindness, enthusiasm and great generosity to students – like me -- has fostered what is now a small army of scholars around the country. My own debt is incalculable.

The Richardson Seminars were expertly organized by the extraordinary Nathan Kravis, who brought forward speakers studying topics like Phillipe Pinel, Oedipus, William James, and John Haslam. The working groups on neuroscience, the history of psychoanalysis, and psychoanalysis and the arts continue to pursue fascinating topics in these domains.

The end of this academic year brought with it the happy news that our administrative assistant, Siovah Walker, having successfully defended her dissertation at Stanford, would be moving on to the Social Science Research Council. Siovah however will be staying on as a faculty member, bringing with her her expertise on early modern Europe. In her stead, I am delighted to welcome Megan J. Wolff, who is presently a doctoral student at Columbia University at the Center for the History and Ethics of Public Health.

for the History and Ethics of Public Health. Her dissertation addresses the way in which the language of risk became the language of medicine in the twentieth century.

George J. Makari, M.D



OSKAR DIETHELM LIBRARY

LIBRARIAN'S REPORT

Archives

Our multi-year project organizing, processing, and compiling a finding aid for the papers of the American Psychoanalytic Association was completed at the end of April. Funded by a grant from the American Psychoanalytic Foundation, the work was performed by contract archivists from the Winthrop Group, Inc. The records of the American Psychoanalytic Association are primary source material of great importance to all scholars researching the history of psychoanalysis in the United States, and we take pride in making these records available. The collection comprises 384 archival boxes and includes minutes and reports from all American Psychoanalytic Association committees and subcommittees, primarily from the 1930s through the 1980s. A finding aid of approximately 350 pages serves as an index to this very large resource. For more on this extraordinary collection, see page fourteen.

Online Exhibit

Our first online exhibit, *The Rise and Decline of Psychiatric Hydrotherapy* has proven surprisingly popular, ranking within the top five most-visited websites on psychiatric hydrotherapy according to Google.com. We are currently working on a new exhibit titled *Mesmeric Mania and Clairvoyant Somnabulists in Nineteenth Century America*, featuring scans of advertising broadsides from the 1840s, part of the library's Jonathan Palmer Webster collection of early mesmeric ephemera.

Outreach

In October 2007 the library hosted a reception for the annual conference of the Mental Health Librarians Association. Librarians from across the United States and Canada were introduced to the collection and given a tour of the library, followed by refreshments and socializing in the conference room.

Diane Richardson, M.L.S.



THE AMERICAN PSYCHOANALYTIC ASSOCIATION COLLECTION

In many respects, the history of psychoanalysis in the United States is the history of the American Psychoanalytic Association. Founded in 1911, the Association is the oldest and largest psychoanalytic organization in this country. It has been at the forefront in the advancement of psychoanalysis for nearly a century.

In 2003, Oskar Diethelm Library was selected by the American Psychoanalytic Association to house its archives. File boxes began arriving from storage in 2004. This collection represents an extraordinary resource for scholars, clinicians, and students. A 221 page finding aid was compiled to assist researchers in finding materials. In spite of the massive size of this archive, it is surprisingly easy to locate specific items with the use of the finding aid.

Although a scattering of early documents exist, major coverage begins with the founding of the Association's Central Office in the 1950s and continues through the 1980s. Disagreements over accreditation of specific institutes and the decades-long controversy about lay analysis are covered in full. A small file includes reports, correspondence and telegrams from the Emergency Committee on Relief and Immigration and its efforts to transport analysts from Nazi-held nations and resettle them in the United States.

The archives of the American Psychoanalytic Association are an important addition to Oskar Diethelm Library's collection, and we are proud to make them available for research.

Diane Richardson, M.L.S.

THE NEW YORK HOUSE OF REFUGE: “THE GREATEST REFORM SCHOOL IN THE WORLD”

Introduction

What are the best methods of dealing with juvenile delinquency? What are its causes, and why has it become such a pressing problem in the modern era? Portrayals of delinquency from the 1950s indicated an era when the problem seemed uniquely on the rise, but the concept had its beginnings in the United States one hundred years earlier. Much of what was done in New York City in the first decades of the nineteenth century has influenced how the problem of juvenile delinquency is viewed to this day, and perhaps even more importantly, has affected how it is handled. This paper will examine the efforts of a group of reform-minded citizens in the 1820s to address the problem of vagrant and delinquent children living on the city's streets, and attempt to assess the success of their solution, the New York House of Refuge.

The Society for the Reformation of Juvenile Delinquents

In 1817, public and private charities in New York City supported some 15,000 people, about one-sixth of the city's population. The numbers strained the capacity of charitable institutions, as well as the tempers of some community leaders. “I am tired of assisting them in their distress,” wrote one such leader, “it appears to me more wise to fix on every possibility to prevent their poverty and misery...”¹ In attempt to alleviate the need for further relief, the speaker and two peers, John Pintard and John Griscom (members of a small but closely interrelated group of politicians, professionals, and merchants) formed an organization to study the causes of poverty—the Society for the Prevention of Pauperism.

Like many of their contemporaries, members of the Society closely connected the problem of pauperism with the problem of crime; in fact, the reformers scarcely distinguished between the two. Discussion in the newly-formed society lingered

on the issue of the confinement of arrested children with hardened criminals in prisons. Children in such circumstances seemed likely to grow into hardened criminals themselves, a possibility which troubled members. Under the heading “The Defects in the Penitentiary System” in the Society’s second annual report, society members wondered whether young convicts sent to the “unhallowed abode” of prison “in the morning of life” would be “taught in all the requisites that will enable them to come forth, when their term of imprisonment expires, more prepared to invade the peace of cities and communities?”²²

The sheer number of juvenile prisoners elevated the society’s concern. In 1821, John Griscom, head of a special committee assigned to study the problem of juvenile delinquency, wrote “The whole number of persons confined in the Bellevue Penitentiary amounts to 345. The number of males is 220, and among them are thirty boys between the ages of ten and sixteen years.” He continued, “The pernicious tendency of crowding a large number of convicts together, of different ages and feelings, and who have perpetrated crimes of unequal magnitude, need not be enforced by argument—it is too palpable not to be seen and felt.” Griscom also noted that not all the young inmates had been convicted of crimes, “Several other boys...have been sent to the

penitentiary as vagrants, and therefore are not confined there as convicts. This part of them would at once be discharged ...[but] having neither father nor mother, and being cast upon the inclement world, friendless and destitute, unoffending and young, they have been gathered by the cold arms of the law and thrust into a prison filled with miscreants of every description, there to imbibe the principles and



habits of their future course... in an atmosphere polluted with crime! And shall it be in future times said of New York that she had educated a portion of her native youth with a gang of felons in the penitentiary?"³

Griscom's report constituted the first time that problems associated with juvenile delinquency had been seriously investigated, and thus represented a major step forward in American penology. It was recognized that juveniles formed a special category, that they needed separate treatment, and that the old methods of dealing with them as adults served only to increase the problem. The committee strongly recommended that a house of refuge for delinquent children be established as soon as possible.⁴ At a public meeting held on Dec 19, 1823, the group passed two resolutions: first, "that an institution be formed in this city for promoting the reformation of juvenile offenders, by the establishment of a House of Refuge, for vagrant and depraved young people," and second, "that a society be now formed, under the appellation of the "Society for the Reformation of Juvenile Delinquents." The move to redress a social wrong had begun.



The reform of prison conditions for youngsters proved to be a popular cause. Whether due to evident need, or to the emotional appeal of the vulnerable child (a "deserving" social category sharply differentiated from "vagrants" and "tramps"), or to some other combination of factors, the society experienced dramatic success at fundraising. Organizers collected \$900 at that first meeting. In the first months of 1824 they raised a total of \$17,000—money enough to establish and staff the proposed House of Refuge.⁵

On March 29, 1824, the New York State legislature voted unanimously to pass "An Act to Incorporate the Society for the Reformation of Juvenile Delinquents in the City of New York," the legislation which established the legal and administrative parameters of the proposed House of Refuge. Under the act, the

Society received the authority to hold vagrant and delinquent children for indeterminate sentences so that they could be released when sufficiently reformed.

The House of Refuge

The House of Refuge opened January 1, 1825 at the junction of Bloomingdale Road and the Old Post Road, now the location of Madison Square. It was housed in the United States Arsenal, a military site that sat unused after the War of 1812. Architects remodeled an abandoned barracks building into children's cells, while the superintendent found lodging in the former officers' quarters. A seventeen-foot high stone wall enclosed the property. Situated two miles from City Hall, the site was surrounded by farmland, "wearing all the aspects of the country to the little city Arabs gathered there from the narrow streets of the town."⁶ Nine children, brought by police from the city Bridewell and penitentiary, became the first inmates of the establishment. Within a decade, 1,678 children had been admitted.

Refuge managers concentrated on developing institutional routines. Their general purpose was to save children from lives of crime by inculcating them with middle-class values—neatness, diligence, punctuality, and thrift. The schedule of a typical day illustrates how refuge managers attempted to translate their values into a regimen for training children:

6:15 a.m	Wake-up bell
6:30 a.m.	Time to rise
7:00 a.m.	School
7:30 a.m.	Breakfast
8:00 a.m.	Work
12 noon	Dinner
1:00 p.m.	Work
4:30 p.m.	School
8:00 p.m.	Bedtime

At no time did any of the children work fewer than six hours daily, except on Sunday. Labor, with its "moral benefits"



THE FIRST HOUSE OF REFUGE.

clearly represented the chief program of the Refuge. Contractors ran the workshops, which produced items such as caned chair seats, brass nails, and shoes. The contractors paid the House of Refuge from ten to fifteen cents a day for the labor of each boy, a fee which in turn paid a part of institutional operating expenses. Female inmates made uniforms, mended clothing, and did the laundry and housekeeping for the institution.⁷

Managers of the House retained the right to “bind out” some children as apprentices or servants, so that they could “learn such proper trades and employments, as in their judgment will be most beneficial for the reformation and amendment, and the future benefit and advantage of such children”⁸ Apprenticeships were offered to children who were considered adequately reformed. Most boys were apprenticed to farmers in upstate New York, Connecticut, New Jersey, and Ohio. In the early years, several older boys were apprenticed to the captains of whaling and merchant ships. Females were universally apprenticed as domestic servants.⁹ If the goal of uplift through apprenticeship could not be reached, boys obtained their freedom only when they reached the age of twenty-one, and girls when they reached age eighteen.

Discipline for failure or for breaching institutional rules was severe. Children were not permitted to talk while at meals, work, or school, nor while they marched from one to the other.

The Rules and Regulations for the Government of the House of Refuge outlined permissible punishment. It was a rulebook adopted in 1827, and it remained remarkably unchanged throughout the life of the institution. Punishments included:

1. Privation of play and exercise.
2. Sent to bed supperless at sunset.
3. Bread and water, for breakfast, dinner, and supper.
4. Gruel without salt for breakfast, dinner, and supper.
5. Chamomile, boneset, or bitter herb tea for breakfast, dinner, and supper.
6. Confinement in solitary cells.
7. Corporal punishment, if absolutely necessary
8. Fetters and handcuffs, only in extreme cases.¹⁰

The punishments aimed to reinforce the asceticism and calm suggested by the location of the building itself, though over time they may have become more stringent than the physical setting, not because of changes in procedure but due to changes in place.

When first opened in 1825, the House of Refuge sat in a country setting well beyond the “corrupting influences” of city streets. Within 15 years, however, the expansion of New York City had reached the environs of the institution. Planners proposed new city avenues that would run parallel to the grounds, and cross-streets that would cut through the reformatory’s buildings. On October 10, 1839, the House of Refuge moved to 23rd Street and First Avenue, where workmen fitted out the former Bellevue Fever Hospital to accommodate the male inmates. To house female inmates and administrative offices the Society erected a new building, adding a surrounding wall to encompass the campus.¹¹ The Refuge remained at this location until 1854, when the city provided land on Randall’s Island for a grand edifice, largely funded by the state.

While the sequestered settings provided by islands and walls suggested physical isolation for inmates, administrators at the House of Refuge worked mightily against the political isolation of the institution. The Society for the Prevention of Juvenile Delinquents

was quite skilled in its early use of newspapers and journals for public relations purposes. Laudatory accounts of the House of Refuge appeared in numerous newspapers and general interest magazines. For donors and other interested parties, the Society provided annual reports filled with “success stories” about former inmates who had become outstanding and prosperous citizens. Among many reform and civic-minded individuals the House became an institution worthy of note. By mid-century the House of Refuge had been acclaimed by such luminaries as Alexis de Tocqueville, Frances Trollope, Mary Carpenter, and Charles Dickens. Dorothea Dix proclaimed the Refuge “a blessing to its inmates, and to society.”¹² It served as a model for reformatories in other large American cities. In 1857, the New York State Senate Committee on Charitable Institutions boasted, “The New York House of Refuge is now, in the extent of its operation, the greatest reform school in the world.”¹³



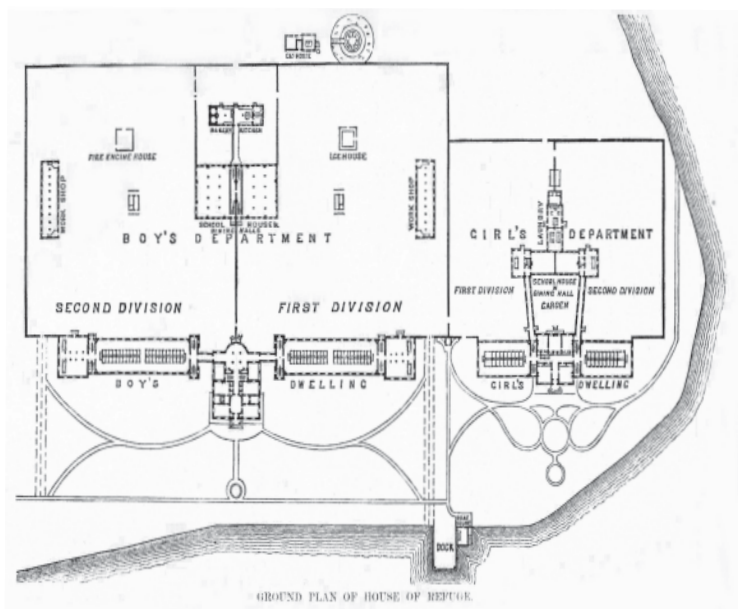
HOUSE OF REFUGE ON RANDALL'S ISLAND

The Critics

Not everyone agreed that the House of Refuge was an unqualified success. In an 1842 letter, abolitionist and human rights activist Lydia Maria Child wrote of her visit to the New York Penitentiary on Blackwell's Island, where she found what seemed like credible evidence that the preventive effect of the House of Refuge was chimeric. Youths who should have been "morally elevated" by their tenure in the House now populated the more dissolute lodgings of the state Penitentiary. She wrote: "The superintendent at Blackwell told me, unasked ... that the whole system tended to increase crime. He said of the lads who came there, a large proportion had already been in the House of Refuge; and a large proportion of those who left, afterward went to Sing Sing. 'It is as regular a succession as the classes in a college,' said he, 'from the house of refuge to the penitentiary, and from the penitentiary to the State prison.'" ¹⁴

In 1848, Child's voice was joined by that of Elijah DeVoe, an assistant superintendent at the House of Refuge, who was fired after a dispute with the superintendent. Following his dismissal, DeVoe wrote a bitter exposé of the institution, *The Refuge System: or Prison Discipline Applied to Juvenile Delinquents*.¹⁵ DeVoe made it clear that the picture presented by the Society for the Reformation of Juvenile Delinquents was far from an accurate portrayal of the institution. Calling the annual reports "tautological eulogies and pompous puffs," DeVoe accused the managers of deliberately falsifying the record, alleging that the claims of moral treatment, discipline, and uplift for inmates, "are not only not true in fact, but are not supported by the records of the institution itself."¹⁶

The former assistant superintendent's main criticism of the institution was its overuse of corporal punishment. Claiming that the House of Refuge was and always had been no better than a prison, he noted that the discipline was prison-like, as well. "The discipline and treatment have been physical and mechanical, rather than moral and intellectual. And the 'bloody cat' has been a familiar instrument in the hands of the keeper during the whole history of the institution."¹⁷ DeVoe objected to the strict discipline and enforced regimentation of the House of Refuge. He believed such



treatment resulted in a child in which “...the mind is kept in a straight-jacket, the imagination fettered by the most stern prosaic realities, and the intellect a thousand ways cramped and restricted. All particular sympathy is absorbed, all individuality of character lost, by that mechanical drilling of the mass which is one of the most prominent features of the institution.” In sum, he concluded, “The Refuge is not only calculated to make bad boys worse, but to make good boys bad. The system itself generates corruption, artfulness, and all kinds of duplicity.”¹⁸

Devoe identified the underlying problem at the Refuge as its management by the Society for the Prevention of Juvenile Delinquency, noting that many of the managers visited the institution annually at most.¹⁹ He claimed that as men of wealth and status, these managers were not progressive men who welcomed change: “...hence it is not surprising that the most remarkable and the most objectionable features of the institution remain essentially the same as they were formed when the society was incorporated in 1824.” Devoe recommended that management of the Refuge

be transferred to the state. "It would be far better for the prosperity of the House of Refuge, if the State would take it into its own hands, even though its government were exposed to all the mutations of political power."²⁰

Devoe was clearly a disgruntled former employee and his comments must thus be taken with a grain of salt, but the criticisms he raised resurfaced repeatedly in later years in writings by more objective critics, and it wasn't long before his depredations were voiced by a far larger and more influential group.

Charles Loring Brace, co-founder of the Children's Aid Society (1853), was an outspoken critic of reformatories in general and the House of Refuge in particular. Under Brace's direction, the Children's Aid Society established missions in slums, industrial schools, and lodging-houses for newsboys, where they could purchase a bed, supper, and a bath for ten cents a night. Most famous of all Brace's "child-saving" innovations was his Emigration Plan, known to history as the "orphan trains," where children from New York City streets were sent west to new foster homes. These strategies for reform more closely resembled the changing social attitudes of the late 1850s, which held that children were better cared for in families than institutions. Many experts on the treatment of delinquent and dependent children had come to believe that the "cottage" or "family" system was the best model for congregate care. At their base, Brace's programs for improving the lot of vagrant children were the antithesis of those of the House of Refuge. Where one sought discipline and confinement, the other promoted freedom and a measure of self-sufficiency.

In 1857, when the "greatest reform school in the world" was at its zenith, attendees of the First Convention of Managers of Houses of Refuge and Schools of Reform held their proceedings at this oldest and most praised institution. Managers at the conference were quick to portray their institutions as "big families" headed by a wise but firm father. Brace couldn't resist pouncing on this smug self-satisfaction:

We hear, in these Reports from the Institutions, of one person presiding over five hundred children, and it is

asserted that he manages this family on the purist parental principles...I hold that it is impossible for a man to feel toward them in any degree as a father feels for his own offspring.... 'The poor boy in the great house can never become to us like the child of our flesh and blood; in some degree he must be a stranger; and my observation has been that, where you have large numbers of children together, you cannot have that direct sympathy and interest and personal management which make the family so beneficial to children.²¹

Dollars and cents comparisons between reform school models and the alternative that Brace advocated substantially reinforced this criticism. Brace's Emigration Plan, for instance, cost considerably less than institutional care. In 1857, the year of the convention, it cost the House of Refuge \$85 per annum to care for each of its 477 inmates, while the Children's Aid Society sent 742 children into the country for a one-time payment of \$10 each. Financial difficulties at the House of Refuge made the managers even more sensitive to Brace's charges.²²



Thus the battle began, and raged over decades. Many of the arguments made by adherents of the “family system” echoed the criticisms of the House of Refuge made by Devoe in 1848. In describing the founding of the Children’s Aid Society in 1853, Charles Loring Brace asserted that the workers in the movement, “felt from the beginning that ‘asylum life’ is not the best training for outcast children in preparing them for practical life. In large buildings, where a multitude of children are gathered together, the bad corrupt the good, and the good are not educated in the virtues of real life. The machinery, too, which is so necessary in such large institutions, unfits a poor boy or girl for practical handwork.”²³ He went on to say “The child, most of all, needs individual care and sympathy. In an asylum, he is ‘Letter B, of Class 3,’ or ‘No. 2, of Cell 426,’ and that is all that is known of him.” Further,

His virtue seems to have an alms-house flavor; even his vices do not present the frank character of a thorough street-boy; he is found to lie easily, and to be very weak under temptation; somewhat given to hypocrisy, and something of a sneak. And, what is very natural, the longer he is in the Asylum, the less likely he is to do well in outside life.²⁴

Eventually, Brace’s “placing out” transformed itself into today’s foster care system, while large reformatories evolved into less regimented “cottage plan” institutions. Throughout this period, the New York House of Refuge steadfastly resisted efforts to change.

Conclusion

In 1900, Homer Folks, secretary of the New York State Charities Aid Association, published the first edition of *The Care of Destitute, Neglected, and Delinquent Children*. Citing the early history of the New York House of Refuge, he ended his review by remarking:

Though this institution was the pioneer in the field, and has always remained under the management of some of the most distinguished citizens of the metropolis, it did not continue to lead in the work which it had so nobly begun. During the last quarter of the century other institutions have taken the van in such improvements as the abandonment of contract labor (which was strongly upheld by a manager of this institution at the national conference of charities and corrections in 1883); the abolition of the cell system; the introduction of industrial training for purposes of instruction; and the partial or complete abolition of corporal punishment. It is a singular fact that this institution, controlled by a private corporation, the managers of which have always been among the most respected citizens of New York, has failed to keep pace, in these directions, with other institutions, many of which are controlled by managers appointed by governors of States, or other public authorities.²⁵

In its final decades, the New York House of Refuge was plagued by charges of cruelty, assaults on guards, riots by inmates, arson, poor sanitation resulting in communicable disease outbreaks, and daring escape attempts which frequently resulted in death by drowning. No one mourned when the Society for the Reformation of Juvenile Delinquents was dissolved and the House of Refuge was closed by the State in 1935.

Diane Richardson, M.L.S
Siovahn A. Walker, Ph.D.

- ¹ Raymond A. Mohl, "Humanitarianism in the Preindustrial City: the New York Society for the Prevention of Pauperism, 1817-1823", *The Journal of American History*, v. 57, no. 3 (Dec 1970), p. 582.
- ² John H. Griscom, *Memoir of John Griscom, LL.D.* (New York: Robert Carter, 1859), p. 167.
- ³ *Ibid.*, pp. 170-171.
- ⁴ M. J. Heale, "The New York Society for the Prevention of Pauperism, 1817-1823, *The New-York Historical Society Quarterly*, v. 55, no. 2 (April 1971), pp. 174-175.
- ⁵ Robert Pickett, *House of Refuge: Origins of Juvenile Reform in New York State, 1815-1857*, (Syracuse: Syracuse University Press), pp. 49-30.
- ⁶ *Ibid.*, p. 35.
- ⁷ B. K. Peirce, *A Half-Century with Juvenile Delinquents: or, the New York House of Refuge and Its Times*, (New York: D. Appleton, 1869, p. 74.
- ⁸ Andrew W. Pisciotta, *The Theory and Practice of the New York House of Refuge, 1857-1935*, (Dissertation, School of Criminology, Florida State University, 1979), pp. 33-34.
- ⁹ Robert M. Mennel, *Thorns & Thistles: Juvenile Delinquents in the United States, 1825-1940*, (Hanover, NH: University Press of New England, 1973), pp. 20-21.
- ¹⁰ *Documents Relative to the House of Refuge, Instituted by the Society for the Reformation of Juvenile Delinquents in the City of New York*, (New York: Mahlon Day, 1832), p. 108.
- ¹¹ Peirce, pp. 155-156.
- ¹² Dorothea Dix, *Remarks on Prisons and Prison Discipline in the United States*, (Philadelphia: Joseph Kite, 1845), p. 94.
- ¹³ New York State. Senate. Select Committee on Charitable Institutions. *Report of the Select Committee Appointed to Visit Charitable Institutions Supported by the State and All City and County Poor Work Houses and Jails, in the State of New York*, Senate Document 8, (Albany: C. Van Benthuysen, 1857.)
- ¹⁴ L. Maria Child, *Letters from New York*. 3rd ed. (New York: C. S. Francis, 1845), p. 204.
- ¹⁵ Elijah Devoe, *The Refuge System: or, Prison Discipline Applied to Juvenile Delinquents*, (New York: John R. M'Gown, 1848).
- ¹⁶ *Ibid.*, p. 51.
- ¹⁷ *Ibid.*, pp. 11-12.
- ¹⁸ *Ibid.*, pp. 19-20.
- ¹⁹ *Ibid.*, p. 54

²⁰ *Ibid.*, p. 54.

²¹ Stephen O'Connor, *Orphan Trains: the Story of Charles Loring Brace and the Children He Saved and Failed*, (Chicago: University of Chicago Press, 2001), p. 158.

²² *Ibid.*, p. 158.

²³ Charles Loring Brace, *The Dangerous Classes of New York: and Twenty Years' Work Among Them*, (New York: Wynkoop & Hallenbeck, 1872), p. 225.

²⁴ *Ibid.*, p. 225.

²⁵ Homer Folks, *The Care of Destitute, Neglected, and Delinquent Children*, (New York: The Charities Review, 1900), pp. 116-117.



BOOK REVIEW

Revolution in Mind: The Creation of Psychoanalysis. By George Makari. New York: HarperCollins, 2008.

A work that is of value to those already deeply immersed in the history of psychoanalysis and can equally function as a vivid, engaging, and compelling introduction for a novice is an unusual achievement. Avoiding polemics and partisanship, lacking nothing in details and information while never losing sight of a larger context that is convincingly evoked, and as vividly written as a work of scholarship may be allowed to be, *Revolution in Mind: The Creation of Psychoanalysis* is an important work. Histories from the perspective of the social sciences and history have preceded Makari, and many notable analysts have contributed their own stories. Whether trying to critique a variably defined psychoanalysis, expand it, or enlist the field in the service of a larger goal, many such works are constrained by their often unacknowledged intellectual, political, or historical perspectives. Makari is a practicing psychoanalyst, but he is also an accomplished and sophisticated historian of science, and he presents a richly contextualized history of the early years of psychoanalysis, through the Second World War, that follows the interplay of personal, social, and scientific factors that shaped Freud and his followers, and the larger tapestry of world events within which the story unfolded.

Makari writes with an acute recognition of the fact that he is writing a history of a field that itself was constantly reframing its own history, content, claims and scope, as well as revising the very understanding of authority, science, and systems of knowledge. We see how the body of ideas that came to encompass psychoanalysis came to be a corpus that is as rich as it is inconsistent: Makari writes, "Sigmund Freud was a brilliant synthetic thinker, but he was by his own admission, not a coherent system builder. He did not tie up the loose ends or repudiate the former theories he later seemed to contradict...By 1930, a series of compelling Freuds existed that were not reconcilable" (430). Makari's history of ideas is constructed with a pervasive and persistent attention to

the demands and dangers of both theory— and movement— building and an exposition of how these exigencies were compelled, constrained or enriched by the cultural, national and intellectual environments in which they took place.

Divided into three sections, “Making Freudian Theory”, “Making the Freudians” and “Making Psychoanalysis”, Makari describes his work as “an attempt to take in those grand shifts and locate the specific origins of psychoanalysis as a body of ideas and a movement” (3), and “...less the story of one man than it is the history of a series of heated intellectual contests”(4). It is where there is the most ferment in the field that Makari’s work is really masterful. The description of the Wednesday Psychological Society and its role over the years is an example of this. “No one quite knew what was shared property in the Wednesday Psychological Society, and what belonged to Freud alone. The quandary forced members to go back in time and consider Freud’s intellectual origins and debts” (175). This is a reflection of the larger task of the book.

The work is elegantly written and direct, with lively turns of phrases and dry wit leavening the scholarship; what is also detectable is a subtly elegiac tone of nostalgia for such a dynamic and turbulent time in the history of ideas. And while in no way a hagiography of Freud, there is a profound sense of affection and respect for him, one that is more moving for its inclusion of the man’s flaws, limitations and complexities, which Makari does not hesitate to point out. Addressing how Freud dealt with Stekel, Makari writes, “Again and again, over the coming years, Sigmund Freud would employ the same strategy: when opposed, he would fight bitterly to hold his ground, and then after rebuffing a foe, he would quietly incorporate those aspects of the challenge he most admired into his ever-expanding models. The Freudian field grew fat on a host of vanquished opponents” (160). This critique of Freud is relevant and inherent to an understanding of his theory building; his possible affair with his sister-in-law is not, and Makari chooses to relegate it to one sentence rather than deny it, ignore it, or draw some larger significance from it in pursuit of a psychobiography of Freud. For this is not a biography of the man, but rather an examination of how he set into motion, through

himself and those in his wake, a new movement of ideas. That this outsized ambition is realized is testimony to Makari's scholarship and skill, and of great import to a field that has lacked such a comprehensive and scholarly history. I would further say that it provides an example of what this approach can bring to bear on a field that is much disputed, in both its present and its past, and to clinicians, scholars and intellectuals who need to know how these ideas, that still compose "the most nuanced general account of interior life that we possess" (5), fully came to be.

Daria Colombo, M.D.



BOOK REVIEW

Adapting Minds: Evolutionary Psychology and the Persistent Quest for Human Nature. David J. Buller. MIT Press, 2005.

Adapting Minds by David Buller, a professor at Northern Illinois University, demonstrates how controversies stalking the young field of evolutionary psychology have created a veritable cottage industry for historians and philosophers of science. Buller's book surveys the empirical and theoretical arguments of some of the leading practitioners of evolutionary psychology. He depicts the field as a discipline in short supply of intellectual discipline—as murky as the Pleistocene swamp from which our warring, raping, hunting, gathering ancestors emerged. This volume represents one of the most thorough examinations of the subject. An introductory chapter provides the lay reader with a basic primer on the principles of evolutionary biology. This is followed by a chapter on the concept of adaptation as it relates to behavior. From there the author moves to a critique of the bread and butter of evolutionary psychologists—the so-called domain-specific, universal mechanisms of behavior. This discussion becomes a platform for a general challenge to the concept of modularity in cognitive science.

There are also a number of chapters examining the empirical research that evolutionary psychologists have undertaken in such areas as mating, marriage, and parenting. Buller proposes empirical, theoretical and common-sense objections to some of the basic findings in this literature—such as the claim by evolutionists that step-parents are more likely to abuse their non-blood related kin than biological parents. Buller also examines the tendency of evolutionary psychologists to confound biological and cultural causes of behavior. He argues that the evolved behavioral algorithms that are often put forward by evolutionists are so intertwined with cultural determinants that alternative non-biological explanations can rarely be excluded. Such problems are not, of course, unique to evolutionary psychology; they often arise when dealing with highly contingent, over-determined behavioral data. This, however, should not give Buller license to damn

modularity in general as a principle of organization in the brain. Nor does it justify his assault on adaptation in general including his cautions against reifying psychological universals or his hobgoblin—‘human nature.’ Buller’s book is, nonetheless, thorough and stimulating. Refreshingly, it appears to have no obvious political ax to grind. So it stands as an exception, and hopefully an example, in a field rife with ideological mud-slinging. Buhler claims, in fact, to be a fan of evolutionary psychology in principle; his mission is simply to reign in the incautious, the over-zealous, and the sloppy.

Robert G. Goldstein, M.D.



ERIC T. CARLSON MEMORIAL GRAND ROUNDS

Fourteenth Annual Eric T. Carlson Memorial Grand Rounds
Professor Sander Gilman on
"Seeing the Insane (again) -- Homage to Ted Carlson"

Eminent cultural historian Sander Gilman, our fourteenth Eric T. Carlson Memorial speaker, has a long history of mutually beneficial intimacy with the Institute for the History of Psychiatry. After writing the introduction to Gilman's 1976 book *The Face of Madness: Hugh Diamond and the Origin of Psychiatric Photography* (NY: Brunner/Mazel), Dr. Carlson invited Gilman to further his knowledge of psychiatric history and current psychiatric practice by spending a sabbatical year in the Oskar Diethelm Library. During that year, Gilman exhaustively surveyed our collection. Among his far-ranging studies, Gilman has maintained a vital interest in the history of psychiatry, holding an adjunct appointment at Weill Cornell Medical College since 1994 and speaking to us at regular intervals, either at Grand Rounds or the Richardson Seminar. In the mid-1990s, George Makari and Sander Gilman together inaugurated the fine Cornell University Press series "Cornell Studies in the History of Psychiatry," which they continue to co-edit.

Gilman's long career began at Cornell University in the Department of German Studies in 1969; by 1987 he had become Goldwyn Smith Professor of Humane Studies. He moved on to the University of Chicago in 1994 as Henry R. Luce Professor of the Liberal Arts in Human Biology, teaching and researching in several fields including Germanic Studies, History of Science, Cultural History, Comparative Literature, Jewish Studies, and Psychiatry. He remained there until wooed in by the University of Illinois at Chicago as Distinguished Professor of the Liberal Arts and Sciences and of Medicine, a position through which he would range over History, English, German, Psychiatry, Disability Studies, History of Art, Medical Humanities, and Jewish Studies. Since 2005 Professor Gilman has served similarly as Distinguished Professor

of the Liberal Arts and Sciences in the Graduate Institute for the Liberal Arts at Emory University. His publications, honors, grants, editorial activities, teaching experience and guest lectureships are so prodigious as to bear study as a major example of the limits of human productivity. His success in encouraging fruitful interdisciplinary studies is impressive.

A range of scholarship as wide as Professor Gilman's resists summarization, but perhaps his psychiatric research interests are best illustrated through his ongoing examination of the life and thought of Sigmund Freud as a Jewish physician. Gilman has focused attention on the way in which Freud's career and internal life developed within his specific German speaking Viennese cultural and professional milieu. In two books published in 1993, Gilman explored how Freud's theories may have been influenced (and even designed to deflect and alter) prevalent nineteenth century negative attitudes towards Jewish males (*The Case of Sigmund Freud: Medicine and Identity at the Fin de Siecle* published by Johns Hopkins University Press and *Freud, Race, and Gender* issued by Princeton University Press). Gilman is now at work on a new Freud biography, which will no doubt be of great interest.

At the Carlson Grand Rounds Professor Gilman's topic was "*Seeing the Insane... Again!*" That 1982 monograph (NY: Wiley Interscience and Behavioral Science Book Club) contains an introduction by Dr. Carlson, and is based significantly on the research completed in the Oskar Diethelm library during his 1977-1978 sabbatical here. This book has attracted increasing interest since it came out. It was reprinted in 1985 and again in 1996 (Lincoln: University of Nebraska Press). Presently it is being issued in two far-flung cities (Athens: Grammata Editions and Beijing: Horizon Media Company). During Grand Rounds we were treated to a fascinating power point synopsis and contemporary commentary on this historical work, featuring visual images of the insane that served to both illustrate and perpetuate stereotyped attitudes towards them in the Western world from the middle ages through the 19th century.

After a luncheon at the Faculty Club attended by members of the Carlson family, Institute members, Friends, and Department

members, Professor Gilman gave a Richardson Seminar talk entitled, "The Jews and Alcoholism", still on the theme of Western type-casting of minorities. Beginning with the still commonly-held belief that "Jews do not drink to excess" -- which has been carried now to the point of "proving" (on shaky grounds) that alcoholic moderation has a genetic basis -- he presented an interesting review of the stereotyping of Jews, dating from the sixteenth century and demonstrating long periods when the prevailing view that Jews represented "the opposite of abstemiousness" (Martin Luther, 1543) or were given to "gaming, gluttony, and inebriation" (Jacob Schudt, 1714).

Both talks were followed by a spirited exchange with the audience, wherein Professor Gilman displayed his usual impressive gift of repartee and his engaging sense of humor.

Doris B. Nagel, M.D.





RICHARDSON HISTORY OF PSYCHIATRY SEMINAR



SEMINAR PROGRAM DIRECTOR'S REPORT

The Richardson Seminar continues to serve as a venue for the presentation of top-notch scholarship in the history of psychiatry. This year saw our usual mixture of endogenous and exogenous talent on display. From the ranks of our own members, we had outstanding presentations by Rosemary Stevens, Rob Goldstein, Barbara Stimmel, Curt Hart, and Barbara Leavy. Ed Brown, Paul Stepansky, and Sabine Arnaud returned as outside speakers. First-time Richardson Seminar presenters included Randi Hutter Epstein, Kéline Gotman, Dana Rovang, and Daniel Heller-Roazen. And just as she was awarded her Ph.D. from Stanford, our gifted administrative assistant Siovahn Walker delivered a superb debut presentation derived from her work in medieval history. The annual Esman Lecture was given by Bradley Collins of the Parsons School of Design and Hunter College, and this year's Carlson Memorial Grand Rounds Lecture and Seminar marked the return of the beloved and prolific Sander Gilman from Emory University.

June 2008 marks the conclusion of my second three-year stint as Seminar Program Director. While I shall continue on at the post through the fall 2008 semester, Mallay Occhiogrosso has already taken up the reins as my successor and will be officially in charge beginning in January 2009. The energy and dedication that she brings to this task are already apparent. All members are invited to suggest speakers to Mallay. While program directors come and go, the engagement and participation of our members is what ensures the long-term vitality of the seminar.

Nathan Kravis, M.D.

SEMINAR PRESENTATIONS, 2007-2008

September 5

Edward Brown, M.D., Brown University

“Philippe Pinel as an Eighteenth Century Medical Practitioner”

September 19

Rosemary A. Stevens, Ph.D., Weill Cornell Medical College

“Charles R. Forbes and the Politics of Character: The Veterans Bureau Scandal of the early 1920s”

October 3

Paul Stepansky, Ph.D., Independent Scholar

“*Humanitas*: Nineteenth-Century Physicians and the Classics”

October 17

Randi Hutter Epstein, M.D., Columbia University

“Freud and Fertility”

November 7

Robert Goldstein, M.D., Weill Cornell Medical College

“Francis Galton and the 19th Century Origins of Behavioral Genetics”

November 21

Kéline Gotman, Doctoral Candidate, Columbia University

“Choreomania, The Dancing Disease”

December 5

Barbara Stimmel, Ph.D., Mount Sinai School of Medicine & New York

Freudian Society

“An Impossible Rule of The Impossible Profession: Patient Confidentiality”

January 2

Bradley Collins, Ph.D., Parsons School of Design

“Dysfunctional Holy Families: Loss, Rage, and Desire in Renaissance Images of the Virgin and Child”

February 6

Dana Rovang, Doctoral Candidate, University of Chicago
“Habeas Corpus: or, why John Haslam will never get his due”

February 20

Sabine Arnaud, Ph.D., University of Texas A & M
“‘An imaginary and fantastick sickness’? The narrativization of hysteria in eighteenth century French and English medicine”

March 5

Rev. Curtis Hart, M.Div., Weill Cornell Medical College
“William James’ ‘The Varieties of Religious Experience’ Revisited”

March 19

Siovahn A. Walker, Doctoral Candidate, Stanford University
“Heaven and Hell as Places in the Mind: Three Twelfth Century Witnesses”

April 2

Sander Gilman, Ph.D, Emory University
Eric T. Carlson Memorial Lecture: Grand Rounds
“Seeing the Insane (Again) - Homage to Ted Carlson”

Richardson Seminar

“Jews and Alcohol: Genetic and Social Explanations for a Jewish Immunity to Alcoholism”

April 16

Barbara F. Leavy, Ph.D., Weill Cornell Medical College “Did Laius Kill Oedipus? The Continuing Debate”

May 21

Daniel Heller-Roazen, Ph.D., Princeton University
“A Brief History of Common Sense”

WORKING GROUPS IN THE HISTORY OF PSYCHIATRY

WORKING GROUP ON *PSYCHOANALYSIS AND THE ARTS*

The Working Group on Psychoanalysis and the Arts continued to have lively readings and discussions, reflecting the range of interests of the group. Prof. Anne Hoffman presented aspects of her ongoing study of Alice James, with readings from the *Diary*, and Dr. Nate Kravis of his ongoing study of Benjamin Franklin, with readings from the *Autobiography*. Dr. Hilary Beattie gave a presentation of work-in-progress on Robert Louis Stevenson, focussing on two of his stories, and Dr. Katherine Dalsimer presented recent work on Robert Frost, centered on six poems. Dr. Barbara Stimmel led a discussion of Janet Malcolm's *Two Lives: Gertrude and Alice*, and Prof. Barbara Leavy of Euripedes' "The Phoenician Women."

Katherine Dalsimer, Ph.D.



WORKING GROUP ON *HISTORY OF PSYCHOANALYSIS*

The Working Group on the History of Psychoanalysis took up numerous subjects revolving around questions of the social authority inherent in psychoanalytic theory, as well as more internal questions about shifting notions of how psychoanalysis works. The group began the year with a discussion led by Dr. Kravis regarding Aner Govrin's article "The Dilemma of Contemporary Psychoanalysis: Toward a 'Knowing' Post-Postmodernism" (*JAPA*, 2006), in which the group discussed problems in contemporary culture for any model of the mind. This set of concerns recurred in seminars in which the group discussed the status of neuropsychanalysis and the question of whether psychoanalysis could appropriately be considered a *Weltanschauung*. The discussion of more internal concerns about psychoanalysis included meetings focused on the work of Kurt Eissler (*Int. Rev. Psycho-Anal.*, 1974), Franz Alexander and his controversial notion of the corrective emotional experience, and both Kleinian and Loewaldian theories of how analysis creates change (*Psychoanalytic Quarterly*, 1950). The group also took up the fascinating writings of the French analyst Jean Laplanche (*Int. Rev. Psycho-Anal.*, 1997), and the historian John Forrester's work on case-based reasoning in psychoanalysis.

George Makari, M.D.

WORKING GROUP ON THE HISTORY OF NEUROSCIENCE

The Working Group on the History of Neuroscience, chaired by Dr. David Silbersweig, Dr. Francis Lee, and Dr. George Makari continued into its third year in order to bring together neuroscience researchers at Cornell to engage in historical readings that would stimulate discussions on past and current issues in neuroscience. The group consists of research psychiatrists, psychologists, and neurologists. The group read works from Louise H. Marshall, Horace W. Magoun (“Discoveries in the Human Brain: Neuroscience Prehistory, Brain Structure, and Function”), Paul D. MacLean (“Challenges of the Papez Heritage”), and Karl S. Lashley (“In Search of the Engram”). As the group develops, additional models of central nervous system function will be explored, with the hope of making relevant connections to the previous readings, as well as current models in neuroscience.

Francis Lee, M.D.





RESEARCH FACULTY & ALUMNI

STAFF & AFFILIATED FACULTY

George J. Makari, M.D.	Director
Nathan M. Kravis, M.D.	Associate Director
Diane Richardson, M.L.I.S.	Spec. Collections Librarian
Megan J. Wolff, M.P.H.	Administrative Assistant
Anna M. Antonovsky, Ph.D.	
Michael Beldoch, Ph.D.	
Samantha Boardman, M.D.	
Daria Colombo, M.D.	
Norman Dain, Ph.D.	(Rutgers University)
Katherine Dalsimer, Ph.D.	
Aaron H. Esman, M.D.	
Joseph J. Fins, M.D., F.A.C.P.	
Lawrence Friedman, M.D.	
William A. Frosch, M.D.	
Robert Goldstein, M.D.	
Gerald N. Grob, Ph.D.	(Rutgers University)
L. C. Groopman, M.D., Ph.D.	
Leon D. Hankoff, M.D.	
Anne Golomb Hoffman, Ph.D.	
Barbara Fass Leavy, Ph.D.	(Queens College, CUNY)
Robert Michels, M.D.	
Doris B. Nagel, M.D.	
Mallay Occhiogrosso, M.D.	
Louis A. Sass, Ph.D.	(Rutgers University)
Theodore Shapiro, M.D.	
Paul E. Stepansky, Ph.D.	
Rosemary A. Stevens, Ph.D., M.P.H.	
Barbara Stimmel, Ph.D.	
Craig Tomlinson, M.D.	(Columbia University)
Siovahn A. Walker, Ph.D.	

All have appointments at or are employed by Weill Cornell Medical.
If a member's primary academic position is elsewhere, it is given in parentheses.

FACULTY NEWS

Anna M. Antonovsky, Ph.D., participated in the 45th Congress of the International Psychoanalytic Association held in Berlin in July 2007. This provided an opportunity for discussion with European colleagues with whom she had earlier worked on the history of psychoanalysis in Germany. It also made possible refreshing encounters with some others -- both previously known to her or new -- who voiced ideas and connections on themes she has long engaged with and continues to pursue: the nature of thinking and the influences that may be at work in shaping unconscious memory, thought, and feelings.

Michael Beldoch, Ph.D., continues as a Clinical Professor at Cornell Weill Medical College and is an active member of the Working Group on the History of Psychoanalysis.

Samantha Boardman, M.D., continues to be an active participant in the Institute's seminars and working groups; she recently led the Working Group on Psychoanalysis and the Arts in a discussion of *The Great Gatsby*. In the fall of 2007 as well as 2008 she served as a preceptor for the Brain and Mind course for second year medical students.

Daria Colombo, M.D., graduated from the New York Psychoanalytic Institute, where she is now a clinical assistant course instructor. She continues as the editor of *Philoctetes*, the journal of the Philoctetes Center. Her report on a 2007 A.Psa.A. Panel, "How Much Can Analysis Be Discovery, Not Suggestion?" was published in *JAPA*.

Norman Dain, Ph.D., continues to donate materials from his research files and bookshelves to the Oskar Diethelm Library.

Katherine Dalsimer, Ph.D., again offered her elective for PGY III's and IV's in the fall of 2007 called "Ear Training"—a seminar on poetry and clinical listening. She also gave a presentation at the

Yale University Mental Health Service in January entitled “Ear Training: Two Poems by Elizabeth Bishop.” Dr. Dalsimer continues to supervise PGY III’s and IV’s at WCMC on long-term psychotherapy. Within the Institute for the History of Psychiatry, she coordinates the Working Group on Psychoanalysis and the Arts, and presented to this group her work in progress on the life and poetry of Robert Frost. (She contributed a brief article to *Approaching the Psychiatric Patient*, edited by John W. Barnhill (APA Press, 2008) about the subjective experience of bipolar disorder as Virginia Woolf described it in her diaries and letters, and an essay “On Being Ill.”)

Aaron H. Esman, M.D., has continued his activity with all aspects of the Institute’s program. His review of *Jealousy and Envy*, edited by Leon Wurmser and Heidron Jarass (published by the Analytic Press) will appear in the *Journal of the American Psychoanalytic Association*, Vol. 58. No. 3. Two additional reviews are in press with the *Psychoanalytic Quarterly*. He continues to pursue his projected study of the concept of sublimation.

Joseph J. Fins, M.D., is Chief of the Division of Medical Ethics at Weill Cornell Medical College where he serves a Professor of Medicine, Professor of Public Health and Professor of Medicine in Psychiatry. He is also Director of Medical Ethics at New York Presbyterian-Weill Cornell and a member of the Adjunct Faculty at Rockefeller University. Among other honors, Dr. Fins received a Robert Wood Johnson Foundation Investigator Award in Health Policy Research to pursue scholarship on neuroethics and severe brain injury, was named to the Editorial Board of *Neuroethics*, appointed to the Board of Trustees of The American College of Physicians Foundation, and was elected Chair of the Alumni Association of Wesleyan University, his *alma mater*. He has lectured widely both in the US and in Europe and delivered *The Bruce Hedges Memorial Lecture* at The Payne Whitney Clinic and The White Coat Ceremony Lecture at Weill Cornell this past year. Dr. Fins is a member of the New York State Task Force on Life and Law and serves on the editorial boards of *The Journal of Pain and Symptom*

Management, The Cambridge Quarterly of Healthcare Ethics, The Oncologist and *BioMed Central Medical Ethics*. His primary scholarly focus is in neuroethics and disorders of consciousness. In 2007, Dr. Fins was elected a Fellow of the Hastings Center.

Lawrence Friedman, M.D., is on the Faculty of the N.Y.U. Psychoanalytic Institute, where he is an Advisor on its Curriculum Committee, and a member of its Curriculum Revision Committee. He is on the Board of Directors of the Psychoanalytic Association of New York. He teaches a yearly session on hermeneutics at the Columbia Psychoanalytic Institute. In the American Psychoanalytic Association, he has served on the Program Committee, the Project for Innovation in Psychoanalytic Education, and a subcommittee of the Committee on Psychoanalytic Education. He continues as Associate Editor of the *Journal of the American Psychoanalytic Association*, and is a member of the Editorial Board of *Psychoanalytic Inquiry*, and the *Psychoanalytic Quarterly*, for which he serves also on the Board of Directors. He was the North American coordinator of the Education Section of the *International Journal of Psychoanalysis*. At the International Psychoanalytical Association in Berlin in July 2007, he discussed a paper by Hugo Bleichmar, on “The Construction of Memory, the Construction of Sub-Types of Pathological Mourning: Implications for Treatment.” He presented a paper entitled: “A Renaissance for Freud’s Papers on Technique,” to the group, *Psicoterapia e Scienze Umane* in Bologna, in April, 2008. He participated in a panel on the work of Hans Loewald at a meeting of the American Psychoanalytic Association in January, 2008. He participated in a roundtable discussion on “The Origins of Norms: The Place of Value in a World of Nature,” in April 2007, sponsored by the Philoctetes Center and Columbia University’s Heyman Center for the Humanities.

William A. Frosch, M.D., is beginning work on some of the early (18th century) papers presented at the Royal Society.

Robert Goldstein, M.D., continues as a member of the voluntary faculty at Weill/Cornell, as a participant in the History of

Neuroscience Working Group, and as a valued contributor to the Annual Report Committee of the Institute for the History of Psychiatry. Currently, he is writing a paper on the genetics of criminality.

Gerald N. Grob, Ph.D., is the Henry E. Sigerist Professor of the History of Medicine, Emeritus at Rutgers. In this past year he delivered a lecture to the National Conference of State Legislators Fall Forum in Phoenix, AZ, entitled “Mental Health Policy in Modern America: Myths and Realities.” He also presented the Heberden Society Lecture, “Morbidity and Mortality in 20th Century America: the Enigma of Explanation,” to Weill Cornell Medical College.

Anne Golomb Hoffman, Ph.D., gave a talk in October to the Working Group on Psychoanalysis and the Arts of the Institute for the History of Psychiatry. Titled “The Case of Alice James,” the paper examines the letters and diaries of the sister of William and Henry James, in light of Prof. Hoffman’s interest in a psychoanalytic understanding of the relationship of writing to early experiences of the body. Her essay, “Archival Bodies,” which she presented to the Richardson Seminar in the History of Psychiatry in 2007 and to the Interdisciplinary Colloquium in Psychoanalysis and the Humanities (NYPsI) in 2008, is forthcoming in *American Imago*. She gave a talk at the 2007 Association for Jewish Studies conference on the contributions of the Israeli literary critic Gershon Shaked to studies in the novel, with a particular focus on the Israeli novelist, S. Y. Agnon (1888-1970; Nobel Prize, 1966); that paper is forthcoming in *Hebrew Studies*. In September, Hoffman will present a pre-circulated paper, “Letter to My Father: Readings in European Jewish Masculinities,” at the Jewish Theological Seminary of America. Hoffman is Professor of English and Comparative Literature at Fordham University, an affiliate scholar at the Columbia Center for Psychoanalytic Training and Research, and a special member of the Association for Psychoanalytic Medicine.

Nathan M. Kravis, M.D., Associate Director of the History Institute, is concluding his second stint as program director of the Institute's Richardson Research Seminar. His teaching includes his course on narcissistic disturbances for the Payne Whitney PGY 3 residents. He also teaches and supervises psychoanalytic candidates at the Columbia University Psychoanalytic Center where he is a Training and Supervising Analyst. He rotated off the editorial board of the *Journal of the American Psychoanalytic Association* in January. He continues on the editorial board of the *International Journal of Psychoanalysis* and is an editorial reader for the *Psychoanalytic Quarterly*.

Barbara Fass Leavy, Ph.D., presented two related papers to the institute. One of them, discussed by the Working Group for Psychoanalysis and the Arts in February, was entitled "What About Jocasta?" The other, presented to the Section on April 16th, asked the question, "Did Laius Kill Oedipus?" Both papers are related to her ongoing research and writing on crime fiction. She also regularly writes features and reviews performances for the monthly entertainment magazine, *Cabaret Scenes*.

George J. Makari, M.D., is Director of the Institute for the History of Psychiatry, Associate Professor of Psychiatry at Cornell, and Visiting Associate Professor at Rockefeller University. He serves on numerous editorial boards including: *Psychoanalytic Quarterly*, *Academic Psychiatry*, *History of Psychiatry*, *Psychiatrie*, *Sciences Humaines*, *Neurosciences*, *American Imago*, and *Journal of the History of the Behavioral Sciences*. He also serves as co-editor of the Cornell Studies in the History of Psychiatry book series. Dr. Makari teaches aspects of the history of psychoanalysis and psychiatry to Cornell's psychiatry residents and supervises electives in the history of psychiatry with Cornell medical students. During the past academic year, his history of psychoanalysis, *Revolution in Mind: the Creation of Psychoanalysis*, was published, and it has received much favorable review in both academic and newsstand journals. Dr. Makari lectured on the book at the Wellcome Institute for the History of Medicine, Cambridge University, The Sigmund Freud Museum London, CUNY, NYU, the American Psychoanalytic Association, and the New York

Psychoanalytic Society, among other places. He delivered readings in Cambridge, Mass, Providence, New York, and Washington, D.C., and appeared on numerous radio programs, including the BBC, XM Satellite Radio, the Australian Broadcasting Channel, and the Canadian Broadcasting Channel.

Robert Michels, M.D., spoke at and helped to organize the International Psychoanalytic Association co-sponsored conference, “Psychoanalysis in the University” at Emory University. He also gave the Mitchel Hochberg Plenary address at the annual meeting of the American Group Psychotherapy Association, and presented Grand Rounds at Payne Whitney Manhattan and Westchester. He was a Visiting Training Analyst of the Korean Guest Study Group, spending a week lecturing, supervising and teaching in Seoul, South Korea. Dr. Michels is a member of IHOP’s Working Group on the History of Psychoanalysis. Dr. Michels is Joint Editor-in-Chief of *The International Journal of Psychoanalysis*, Deputy Editor of *The American Journal of Psychiatry*, and is active on the editorial boards of *Psychiatry* and *Psychoanalytic Quarterly*.

Doris B. Nagel, M.D., is working on a history of the diagnosis and treatment of schizophrenia in the U.S. in the first half of the twentieth century, as seen through a detailed biographical study and case history of one wealthy patient, evaluated and treated for over forty years by a large number of eminent psychiatrists. She is also a member of the Institute’s Annual Report Committee.

Mallay Occhiogrosso, M.D., is an instructor in psychiatry at Weill Cornell Medical College and an attending psychiatrist at New York Presbyterian Hospital, where she trains medical students and residents and also works in the Women’s Clinic. Her essay “Gourmandizing, Gluttony, and Oral Fixations: Perspectives on Overeating in The American Journal of Psychiatry, 1844 to the Present” was published in April in *Food for Thought: Essays on Eating and Culture*, edited by Lawrence Rubin (McFarland Press). In July she organized a panel on “Writing and Psychiatry” for residents and faculty at the Payne Whitney Clinic. She continues her research on the history of psychiatric conceptualizations of overeating and

is the incoming director of the Richardson Seminar starting in January 2009.

Louis A. Sass, Ph.D., continued in 2007-2008 as Professor of Clinical Psychology at the Graduate School of Applied and Professional Psychology at Rutgers University. During 2007-08, he was a fellow of the Rutgers Center for Cultural Analysis, where he co-directed the program on "Mind and Culture." He gave invited addresses at the University of Copenhagen and the University of Lausanne, Hagedorn Psychiatric Hospital in New Jersey, the Royal College of Psychiatrists (London), and the American Psychological Association convention (presidential address for the Division of Theoretical and Philosophical Psychology).

Theodore Shapiro, M.D., Emeritus Professor of Psychiatry at Weill Cornell, is a member of the Working Group on the History of Psychoanalysis. This year he has continued to direct the Sackler Program for Infant Psychiatry at the Medical College, and has also taught PGY3's and Child and Adolescent Psychiatrists at this program.

Rosemary A. Stevens, Ph.D., M.P.H., DeWitt Wallace Distinguished Scholar in the department of psychiatry, continues her research on how and why the United States created a national system of veterans' hospitals after World War I – a curious incursion into "socialized medicine" in an otherwise anti-socialist political context; about a third of hospitalized veterans were "neuropsychiatric." In September she conducted a lively Richardson seminar on some of the major characters involved at the national level. *The Public-Private Health Care State*, an expanded collection of her essays on health policy, was published early in the year. For the journal *Social History of Medicine* she has written a new, invited essay about health care in the United States (now in press) to commemorate the 60th anniversary of the British National Health Service.

Barbara Stimmel, Ph.D., was North American Program Chair of the IPA International Congress in Berlin, 2004-2007. She was appointed Liaison to the Korea Allied Centre at the IPA and serves on the Sponsoring Committee of the Korea Study Group of the IPA. She assumed role of Co-ordinator of the Supervision Workshop Series of the American Psychoanalytic and served as Chair of Curriculum of the Berkshire Psychoanalytic Institute (BPI). She has presented variously at the Richardson Seminar, The Working Group on the History of Psychoanalysis, and the Working Group. She presented a paper at Mt. Sinai Department of Psychiatry Faculty Seminar in spring, 2008 and discussed a paper of Dr. Cordelia Schmidt-Hellerau at New York Freudian Society (NYFS) in November, 2008. She taught the Process Course at NYFS in their Washington Division and the Process Course at BPI. Dr. Stimmel is an Editorial Reader of the *Psychoanalytic Quarterly*.

ALUMNI NEWS

Daniel Burston, Ph.D., fellow (1986-1989), continues chairing the Psychology Department at Duquesne University in Pittsburgh, and is currently working on a biography of Karl Stern. This year saw the publication of his book *Erik Erikson and the American Psyche: Ego, Ethics and Evolution* (New York: Jason Aronson, 2007), as well as an article entitled “A Very Freudian Affair: Erich Fromm, Peter Swales and the Future of Psychoanalytic Historiography,” in the journal, *Psychoanalysis and History*.

Hannah S. Decker, Ph.D., fellow (1967-1970), continues to work on her book manuscript on the making of the DSM-III, to be published by Oxford University Press. In addition, in January 2008 she gave a grand rounds at the Department of Psychiatry, Baylor College of Medicine on the making of the DSM-III. This year she published “How Kraepelinian Was Kraepelin? How Kraepelinian are the Neo-Kraepelinians?: From Emil Kraepelin to DSM-III,” in *History of Psychiatry*, as well as book chapter “Psychoanalysis in Central Europe: the Interplay of Science and Culture,” in Wallace and Gach, eds., *History of Psychiatry and Medical Psychology*. She also authored a review of Elizabeth Ann Danto’s book *Freud’s Free Clinics: Psychoanalysis and Social Justice, 1918-1938* (2005) in *The Journal of Modern History*, and Brenda Maddox’s *Freud’s Wizard: Ernest Jones and the Transformation of Psychoanalysis* (2007) in *ISIS*.

Eric Engstrom, Ph.D., fellow (2000-2001), continues to work at the Institute for the History of Medicine at the Humboldt University in Berlin and at the Max-Planck-Institute of Psychiatry in Munich. Together with other colleagues in Berlin, he received a three million dollar federal grant from the *Deutsche Forschungsgemeinschaft* to establish a research unit for the history of psychiatry. The research unit will study “Cultures of Madness (1870-1930)” and is projected to run for six years. In this academic year he started work on the seventh volume of a multi-volume edition of the correspondence of the German psychiatrist Emil Kraepelin

and was guest editor of a special issue of *History of Psychiatry* on “Making Kraepelin History: A Great Instauration?” He published three articles 1) “Researching Dementia in Imperial Germany: Alois Alzheimer and the Economies of Psychiatric Practice;” 2) “The Question of Degeneration;” 3) “Placing Psychiatric Practices: On the Spatial Configurations and Contests of Professional Labor in Late 19th Century Germany.” He presented numerous conference papers in Berlin, as well as in Bonn, Brussels, and Wuppertal. He delivered a keynote lecture on “Reconciling Laboratory and Clinical Evidence” at the biennial conference of the European Association of Personality Psychology in Estonia. He also delivered a *Festvortrag* at the annual meeting of the Collegium Internationale Neuropsychopharmacologicum in Munich. At the Berlin institute he taught graduate seminars on Richard Sennett and on Lorraine Daston and Peter Galison’s new book *Objectivity*.

Kathleen W. Jones, Ph.D., fellow (1982-1985), spent the academic year as a fellow at the National Humanities Center in North Carolina. Her project while at the center was a history of youth suicide (US, 20th century). She continues to serve as editor for the *Newsletter* of the Society for the History of Children and Youth (<http://www.history.vt.edu/jones/SHCY/index.html>) and her article, “When a Young Woman Dies: Gender, Youth, and Suicide in the Jazz Age,” was published in *Death and Dying: Inter-Disciplinary Perspectives*, edited by Asa Kasher (London: Rodopi Press, 2007, pp. 135-152).

Stephen Kern, Ph.D., fellow (1966-1970), continues to teach in the Department of History at Ohio State University, where he was appointed Humanities Distinguished Professor in 2004. His area of specialization is modern European cultural and intellectual history, with a particular interest in childhood, psychoanalysis, modernism, phenomenology, and the histories of philosophy, literature, art, and narrative.

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